1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20.

ately begin to pluck out her hair in small swatches by rapid, vigorous tugs. According to Tessmann, this is done "with the aid of the milk of a tree"; most of the time, however, no auxiliary substance is used at all. 881 302

Only rarely do the Tukuna apply friction to the scalp with ashes and lemon juice or with ant (tracuá) eggs, repeating the treatment twice. Nor do they regularly get the girl intoxicated in order to make her stand the operation better. Some girls even reject the drinks which are offered them. Most of them bear the operation with evident calm, only occasionally giving some slight demonstration of discomfort when hairs are plucked from the temples and from the nape of the neck. Nevertheless, I saw one girl soon show pain (probably more than she actually felt); although she did not cry out, she twisted and lashed about desperately. They then gave her several doses of paiauarú broth, with which she became so drunk that she was very nearly unable to carry out the rest of the ceremony. [147]

The plucked hair is piled together on a mat and then placed in a sack of tururí. Since it is regarded as of no importance, I easily succeeded in obtaining hair for my collection. At the end there is left only a small lock on top of the head, which is anointed with red urucú and twisted, finally being jerked out by the uncle and raised into the air, accompanied by shouts of "dyę:!" Immediately thereafter, the vərëkị replaces the feather crown on her head and gets up; the uncle seizes her by one arm, another relative grasping her by the other; and away they gallop in a crazy charge around the room, gesturing, with the last lock of hair plucked out, toward the spectators' genitals. 881

Today the uncle rarely fulfills his ancient obligation of preaching to the vərëkị an energetic sermon on her future duties while she listens and sobs. Seated on the tapir hide in front of her, after the depilation, he lectures her more or less as follows:

"You may now leave seclusion and marry. Be diligent! A lazy girl will also have a lazy husband, like herself. Keep respect in your words to your parents and brothers. Be obedient to your mother, never going against her wishes. Above all, you should never abandon her! Even after you are married, take care of her." And so forth. [867]

The presentation of the masks.—The masqueraders make their last entrance, run in a frenzy through the house, each immediately receiving drink and a piece of smoked meat from some member of their own families, and rapidly remove their costumes. These are piled around the vərëkị, who is again seated on a piece of tururí cloth in the center of the house so that her head scarcely peeps over the top. While the dance of the others continues about her to the sound of drums, the women of the house, seated together on the heap of costumes, take them up one by one, separate the face masks, undo the seams of the costumes, remove the fringes, and roll up the tururí cloths in a large cylindrical package, which will be stored. They are now the property of the host and of the vərëkị's mother.

The girl's bath.—Before the vərëkị bathes herself, an arrow with a round wooden tip is stuck at the entrance to the house, slightly inclined outward. All among the present company that possess magical powers—and there are sometimes a half dozen—approach the girl, gesturing over her, a process that may well last an hour. Afterward, some five or six men related to the vərëkị lift her up,